

THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 EAST FOURTEENTH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. V

JUNE 9, 1923

Number 23

The Blessing of the Lord Maketh Rich

Proverbs 10:22

By NONA L. BROOKS

LET us reflect upon the wonders of the words of Jesus. The content of his sayings is so rich. I am thinking of the Parable of the Prodigal Son. There is in its words such a wealth of meaning to all who are seeking for Truth! If I wish to show that man is endowed by the Father with the right of choice—freedom of will—my proof that Jesus taught it, is found here. If I wish to teach another lesson, showing that the external can never satisfy—that the only satisfaction is in the Father's House—this story is my authority. Again, if it is my privilege to teach the lesson of the Father's un-failing love, its changelessness and abundance, this Parable is my guide. How perfectly the story of the abiding, expectant Love Divine, that is without condemnation, is told. If the lesson that supply is Infinite, that it can never be exhausted, is the central idea of my work, I find in these words of Jesus that he who would lay hold of undying supply, must abide in the Father's House, for here is the only Source of unfailing, inexhaustible, unlimited supply. In one Normal lesson we found thirty different topics for lessons, in this story of The Prodigal Son. My purpose today is to touch on only one point in this Parable—that of supply.

Great is the significance of the theme around which all of these topics gather. Man may wander through ignorance or wilfulness into "a far country," but there is That Something within which will not let him abide in this far country. That which prompts him to say, "I will arise and go to my Father," is the Divine Urge within guiding men to their true home—the Father's House. This voice persists, no matter how we try to suppress it.

We find in this Parable that consumes three minutes in the telling, the story of humanity told—The Truth of Being—Sonship, the wandering from Truth, the journey into the Far Country, the recognition of Oneness, the decision to return to the Father's House—Realization of Oneness, the Restoration.

Our Father is the Universal Presence of Love, the abounding Spirit of Truth and Abundance. The Spirit is thinking us forth in Love all of the time. In the youth of our development we do not see the Whole; hence we ask for a portion only. Universal Substance is limitless, and you and I are channels, not limited by any man-made law. Our limitation lies in our own partial vision. Turning our back on the concept of Wholeness, we wander into the perception of parts. It is just as much the Father's Will that we should be supplied as that we should be well. Wholeness is our destiny. Seek ye first the kingdom of Wholeness, Righteousness, Goodness,

and all else shall be added in your life. The signs always follow.

Men pay too much attention to things and bringing these into manifestation, and not enough to the practice and realization of the Presence and Power of God. "All thine is mine," says the Father to His children. What answer do we make? The Father is Perfect Love, sharing His all with us. Let us clear our thinking so that God may have right of way in what we say and do. Listen to the Inner Voice, not to the world. Hear the word of health, supply, love, comradeship, spoken by the voice of God.

As a man thinketh, so does he experience. Think wholeness, and you will experience the quality everywhere. Each must make his own decision as regards the quality of his thinking. The Son chose a portion, so have we. He journeyed into a far country. We have followed him. He had to learn that there was nothing for him there. So do we.

It makes no difference what phase of life we are in—in the business world, the professional, the home, the church, our expression must be handled from within. We do nothing in the outer. Man is very sure of good, deep within. The decision is the determining factor. Will you arise and go to your Father? There you will find that abundance is as free as the air we breathe. If we take a pint measure to the mighty ocean, we shall carry away only a pint of water; but if with Jesus, we live in the Christ Consciousness, we shall not carry away the portion, but enough for the need. Do you not see how Jesus fed the multitude? He had transcended limitations in his outlook. He saw the Whole.

Constant recognition of Infinite Abundance translated into practice, will lead you and me to the realization of supply. Look at God, not at conditions in the outer. See Wholeness—Reality. Perfect faith works wonders. I know that when you and I stand certain of the Presence and Power of God, we shall find ourselves with an abundance of all things needful in the outer.

Are we thinking poverty, or are we knowing riches? These are states of our thought. Are we demonstrating supply? Remember, this cannot be done in the outer. As a man soweth, so does he reap. Outer conditions limit us only as we allow them to affect us. It is not the amount that we have, but the attitude which we have towards that amount, which determines the good that comes to us from it.

Many who have wandered from the Father's House are returning from the "Far Country," seeing that in Truth, "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."

SPIRITUAL GUIDANCE

BY ALICE R. RITCHIE

"I let the Spirit teach me in all my ways." God, the One Spirit, forces nothing upon us, though all that God is, is always at our disposal, but it is we who must consciously accept God in order to enjoy His blessings.

Spiritual teaching must be spiritually perceived and received, and there must first be the earnest desire for it. There must be implicit faith in the power of the Spirit, and a sincere endeavor to be receptive to its teachings.

Often the Spirit teaches us through books, people, experiences. These are helpful in so far as we are drawn consciously to the Spirit back of them. God is Supreme, First, the One Cause, the One Origin, and to the degree that books, teachers, experiences make us conscious of *our oneness with God*, they are good. We must worship no teacher, no book, only God, the Universal Teacher, in whom there is no personality.

With the earnest desire to be taught by the Spirit must also be the obedience to its teachings. To be taught is one thing, but to live what we are taught is quite another thing. Spiritual teaching has little effect on the life unless it results in spiritual guidance.

Spiritual guidance does not come as a result of hard, labored mental effort. Personality must be eliminated before we can hear the still, small voice of Spirit. Deafening arguments, plans, formulations must be stilled; then only are we receptive to the spiritual message. Spiritual guidance comes from the Mind of Love, whose law is Love, and whose results are loving, just and progressive.

To attain this spiritual guidance, we must *know* that we can have it, but unless we have faith that it is for us there is positively no way to receive it. Through an implicit confidence in the Omnipresence we will receive just the insight, the foresight, the inspiration and the wisdom we need.

We receive according to our faith. Doubts and fears must be eliminated. Faith must keep the way clear so that we can receive spiritual gifts.

WHAT WE LOVE THE BEST

What we are to accomplish, what our future is to be—these things are determined fundamentally by what we love the best. Consciously and unconsciously we live for and work for those things that we love the best. In mind and thought, we move toward those things that we love the best.

The power of love is the deepest and greatest force in human life. It works through and beneath all other forces—directing, transforming and transcending them. Therefore, it is the great determining factor in human existence.

The psychological action of love is deep and fine—too deep and fine to be noted by those who look upon the surface only; but it works in all minds ceaselessly and according to definite law. It is the keynote of life, for what we love the best invariably becomes our inspiration, our guide, and our real goal of attraction. What we love the best stands back of all and works through all. It is the power behind the throne and the light that leads us on.

—*New Progress Magazine.*

ELUCIDATIONS: A SERIES
GOD

BY CHILTON LATHAM

California College of Divine Science

Sometimes, when we see a piece of dress-goods, we feel that it would just suit some woman we know because its color or texture is one that we associate with her. There are some men who always wear suits of sober gray; others who always select blue or brown; others who favor "loud" waistcoats or cravats. In spring the flowering peach blossoms out into a mass of beautiful pink flowers, and the almond and prune burst out into popcorn trees. No kitten's fur is quite like that of a Newfoundland puppy; and no man we have ever seen had scales like a fish.

Do we ever wonder why? Do we ever stop to wonder what is behind all this,—why certain colors seem right for certain people, certain flowers for certain trees, certain fur or skin for certain animals? Why no two people we meet look exactly alike? Why all the vegetables that grow in our gardens, nourished by the same earth, refreshed by the same water, warmed by the same sun, are so very different, the one from the other? Why a cod is not a salmon, or a meadow lark a blue jay? We shall have to look behind the appearance, as we look behind the actor's make-up if we want to discover the every day man; and behind all these different appearances, if we look patiently, we shall discover God. God has so many different ways of expressing Himself that it would take all day, and many days to count them all; and even then we should not succeed, for no man yet has been able to discover all of them.

God expresses Himself in all these different ways because He wants us to be sure to find Him. He longs to have us find Him and know all about Him. He is like the light that always finds its way, even through the tiniest crack or crevice, because it loves to shine. It will shine through red glass or green glass, through a dirty pane or a clean one, into the window of a prison as freely as into that of a palace; and it is all one light. So it is with God. He expresses just as truly in the tree or the fish or the rock as he does in you and me; and just as truly in the Japanese or Negro boy and girl as he does in the white child. Of course, we may have our own notion as to which is the prettier expression; but how do we know that God isn't quite as satisfied with Himself shining through Japanese almond-eyes as he is through American blue or brown ones? What we have to remember is that it is God's love that is shining through. Then we shall surely find God in everything and everybody; and that is what God wants us to do.

My heart leaps up when I behold

A rainbow in the sky;

So was it when my life began;

So is it now I am a man;

So be it when I shall grow old,

Or let me die.

The child is father of the man;

And I could wish my days to be

Bound each to each by natural piety.

—WORDSWORTH.

THE LOVE PRINCIPLE

CASPAR HASSELRIIS

Certainly a good dog echoes a love principle. A dog without stopping to think jumps into fire or water to pull somebody out. It acts upon a love impulse.

It must be the same love principle as that which manifests through man. Else one must look for a new understanding of Love, one that is different from Love.

Love must be one, an echo of a principle which, immanent in life, breaks into flame when given the draft.

Why does not love burn steadily? What prevents a dog from expressing love in every act?

Why does not dog rise to affection, heroism, self-sacrifice at every turn?

But why ask more of dog than of man?

Why ask dog speak in terms of love, when dog must needs bark protest against oppression, corruption? And do we know why dog barks?

Ah, could we but decipher the tumult we should discover that love seeks voice through multiform mediums.

Echoes of love ring all around us in language mute or foreign to us. Love echoes through the fields, from ear to ear in wheat or corn. Pulls ceaselessly at the heart strings of the cotton plant. The thread of cotton spins and spins and never stops.

Air, water, soil gather around the acorn into an oak and snap into position in the petals of the rose, clothing spirit. No less miraculous because the growth is slow. Poets perceive it.

Ache in the heart of animal and all the way "down" the scale in animal and plant life, aye even into so-called inanimate nature, may cry aloud against corrupt practices—for all we know. Poets do hear it.

The pulse that beats in orderly rhythm throughout the universe is one. If it be malevolent urge, would it be capable of good? If it be benevolent, is it capable of evil? Be it either good or bad, which is it? Thoreau went to the woods to find out and came back and said it is good.

What shadows are to light, evil is to good. And how do we know that this is true—that evil is but absence of good? If it be true, it must be demonstrable.

By throwing light into dark corners shadow is seen to flee. For the rush of good, evil vanishes without trace. I cannot throw darkness into light. I cannot compound good with evil. I still shall have light, good.

But I can obstruct. I can place myself in the line of light. Precisely what I do when I deny Good the right of way.

—*The Gleaner.*

Like the star
That shines afar
Without haste
And without rest,
Let each man wheel with steady sway
Round the task that rules the day
And do his best.

—GOETHE.

THE INDWELLING GOD

Go not, my soul, in search of him,
Thou wilt not find him there,
Or in the depths of shadows dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place,
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision comes to thee
Revealed by inward sign,
Earth will be full of Deity,
And with his glory shine.

Then go not thou in search of him,
But to thyself repair;
Wait thou within the silence dim
And thou shalt find him there.

—F. L. HOSMER.

BASIS OF FRIENDSHIP

The Master said: "Love thy neighbor."

I asked him: "How much?"

He answered: "As much as thou lovest thyself!"

Upon me is placed the decision.

I am responsible that I love myself and my neighbor.

As God's child I love myself.

As God's child I love my neighbor.

In loving myself I let loose within, the force that radiates good-will.

Like the sun, this love of myself as God's child, shines upon all.

Love radiates from me as the light that lights every man.

In the liberty of self-confidence I love. I let that light shine.

In the shining of the light, I am blessed.

I grow more illumined with the shining.

I feel friendly to all when I let the light shine.

In the shining I am expressing Friendship.

Through the expression of Friendship I am in health.

In the mental state induced by Friendship, I find peace.

I am expressing health, happiness, prosperity and peace, when I am a Friend.

As Life, Thought and Love are limitless, so is my Friendship enough for all.

—*Selected*

FRIENDSHIP

I am a worshipper of Friendship, and cannot find any other good equal to it. . . . As soon as any man pronounces the words which approve him fit for that great office, I make no haste; he is holy: let me be holy also; our relations are eternal; why should we count days and weeks?

—*Emerson.*

Healing Department

THREE GREAT WORDS—II CONDEMN NOT

By Thy Words Art Thou Condemned and by Thy Words Art Thou Justified

“There is now no condemnation to them that are in Christ.”

“Judge not that ye be not judged, for . . . with what measure ye mete it shall be measured to you again.”

“Neither do I condemn thee; go, sin no more.”

These statements do not mean that every act of man must be accepted as just and good; they do not mean that there shall be no discrimination between right and wrong thinking, between the true and the false, between harmony and discord. Because Jesus said to the woman, “Neither do I condemn you,” he did not condone the fault, but he went back of the act and recognized in the woman the child of God and he said to her, “Wrong living is beneath you, go and sin no more.”

Condemnation is placing an opinion or judgment upon an act or condition. It usually implies the desire to punish; it tends to crystallize the false into a concrete thing that needs to be punished or destroyed to be gotten rid of; in other words, it demands a fight, it means war; it recognizes two powers.

In God's great plan there is no place for punishment.

Punishing the culprit for the act does not make it right. The only way to make it right is *to make it right*. The act brings its own result. Each one is the child of God, and knowing this, he will learn to think, live and act as the son, the heir of Perfect Being. If he falls short he must try again. So Jesus did not tell the woman she had done right; he only said, “I do not condemn you; you are God's child, and God's child is too great, too noble to wilfully do wrong. Go and sin no more.”

Jesus said again: “*Resist not evil.*” This was the same lesson and he was proclaiming the only law by which the seeming evil of the world will ever be overcome. Do not acknowledge it as a power by offering to fight it. Overcome it with good. Illumine the darkness with light; supplant ignorance with knowledge, and hatred with love.

Any mother knows that annoying ways of chil-

dren will soon be forgotten if they are ignored, and the more established habits will disappear if some positive suggestions in other directions are persisted in. The greatest weapon against a would-be author or promoter is the indifference of the public.

Application to various phases of living.

1. *Condemn not yourself.* If you have not done the best you can, try again and do better. Only *you* can fill your place in life the very best that it can be filled.

2. *Condemn not the condition* in which you find yourself, neither accept it as final. Right where you are in this place with this problem. Perfect Mind working through you, is able to meet the need.

Be it sickness, rheumatism, stiffness or what not, do not say, “This thing hampers me,” but “I am the lubricating life, the circulating health. I am *Being Life* in this place.”

A young woman having fought for several years against approaching blindness said, “I shall now make friends with my blindness. That is not an affliction which brings me to know God,” and she began again to take pleasure in the activities she thought she had had to renounce, as dancing and swimming.

A mother quarantined for several weeks with a child with scarlet fever said, “This is my opportunity to come into close and loving comradeship with my child,” and both were the richer for it.

A father with limited income refused to say or have said, “We cannot afford it.” He always said, “We have everything we need,” and the increase came abundantly with the need.

A man who counted his fortune by the hundred thousands always claimed poverty and boasted he could not afford things his neighbors with far less enjoyed. All his wealth slipped from his grasp.

Hereafter I shall seek to see in every soul the child of God, and in every event and condition the process of the Spirit.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

M. RENWICK LORIMER } Editors
MIRIAM MITCHELL }

Yearly subscriptions two dollars. Single copy ten cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

On Sunday afternoon, May 27th, occurred the graduation exercises of *The Colorado College of Divine Science*. This service is always in the nature of a consecration service, the attendance being limited to former graduates and immediate friends of the class.

The beautiful music, the peace, the quiet joy, all blended to make this a most impressive occasion. The members of the College Board gave practical and inspiring messages. It was an hour filled with the blessing of the Presence. Diplomas conferring the degree of D.S.B. were given the following graduates:

Mrs. N. B. Grugan, Denver.
Miss Marion Mann, Buffalo, N. Y.
Miss Theodora Singletary, Denver.
Miss Anna Ethelynd Read, Denver.
Mrs. Mary L. Brown, Denver.

SUCCESS STATEMENTS

BY ALICE R. RITCHIE

I do nothing by myself. I know it is God Who worketh in me both to will and to do of His good pleasure.

I am awake to my divine inheritance.

I am a living soul always in unity with the Source of every blessing.

Abundance is mine, and my needs are supplied.

I now realize the richness of God.

I live in the joy of Abundant blessings.

This Truth of Abundance is so sacred to me that I have an undivided faith in it.

I thank the Father of all blessings.

I THANK THEE!

I. D. CORNISH

In reverence I thank Thee for all things,
For faint far whirl of Pentecostal wings,
For tongues flame-freed, for instant power divine
That symbolizes thine;
For lives reclaimed by love from error's thrall;
For ears made quick to list a brother's call;
For answers borne by feet, untiring, swift;
For hands that lift;
For warning words that bear no hint of blame;
For loyal friends who magnify Thy name
With steadfast aim; for joy Thy smile hath crowned,
My thanks abound!
—*Weekly Unity*.

USING THE TRUTH

Divine Science has appealed to me as a satisfying, helpful, and companionable religion. I am taking this Course in Fundamentals that I may have a better and greater understanding of this wonderful message of Truth and Love that God has given to the world; that I may know how to live it and teach it to others who are seeking light and God.

Chicago, Ill.

—LAURA JANE MEACHAM.

I was told a friend of mine had not been feeling well, and besides being a friend he was also a good member of our church. Therefore, the following day, after my day's work, I called on him. I must have been guided by the Spirit of Truth, for there was urgent need of spiritual help. Mother, father, wife and brother apparently had lost faith in the Truth. My friend was lying on the davenport and trying to tell me the circumstances of his seeming condition. During his efforts to explain, his words became so confused I could not understand him. Seeing this, I requested him to try and sleep a little and tell me at some other time. His mother beckoned me to come to her, which I did. While his mother was talking to me, I heard him ask for me several times. Hearing this I went to him and requested him to rest and be quiet. I then told him I would give him a treatment. I sat down beside him and repeated the statements I had been taught to use in meditations and treatments, speaking the Truth until I was calm, and satisfied that I had done my work. As I arose he immediately sat up also, and then arose and walked into the kitchen. All there seemed a little surprised at the perfect results including myself, but at second thought I told them he was all right now. He slept well all night and went to work the following day. I called on him two successive days thereafter and he is all right. I asked him to order Daily Studies in Divine Science and use them every day, which he is doing. I am very thankful to the Omnipresence for this convincing demonstration.—A CHICAGO STUDENT.

"I am an Olinger (a fine organization for boys), 10 years old, and I was in the Training Battalion seven months and finally I got in Company F (the worst Company in the Regiment). In six months I went into Company G, the best in the Regiment. Now within six promotions I will be a Captain, just by using Divine Science statements."—THEODORE WYATT, Denver, Colo.

A MORNING PRAYER FOR CHILDREN

I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

ANNIE BESANT.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

THE MOSAIC AGE

READ EX: 1-5

Lesson XIII

The history of a people, of a religion, or of a movement is traced for most of us, not so much by the impersonal sequence of events as by the individual color of the personality that dominates those events; it is from our knowledge of the leaders that we best understand the spirit of an age. The Homeric Age, the Augustan Age, the Napoleonic Age speak to us first of the individual who dominated them, secondly of the quality of the spirit which penetrated them.

None of us knows very much about Homer, the man, but we are intimately acquainted with the qualities which were celebrated, the achievements which were recounted by the School of Poetry of which he was the forerunner. So it is with the Mosaic Age. Moses, Saviour, Statesman, Law-Giver, Mediator, Prophet, Poet, Priest, touched, symbolized and formed the Hebrew People at every stage of their development in one of the most critical periods of their history, to remain himself one of those shadowy figures whose reality exists rather in the results achieved than in his own person.

We must not let ourselves forget that it is the chief glory of the Bible that there is only one hero's role, one leading spirit, that of Jehovah, and that the plot, and the working-out of the plot, depends rather on the central figure than on any individual prowess.

What other primitive collection of writings expresses so consistently the relation of the seen to the unseen, the dependence of the lesser on the greater, the glory to be achieved for an ideal of race and religion?

We find the celebration of Deity in all other religions of the time, to be individual success, individual glory achieved for an ideal, or glory of the race in honor of some local god enshrined by individual or country. So it was, that the Athenians' votive offering to "the unknown God" did not prevent their dedication to many other gods, and so it was that the Egyptians' inscriptions on the east walls of their temples, "Nuk-Pu-Nuk" (I am that I am), remained a mystery to all but the initiate.

Religion, like politics, was thus prerequisite of the upper classes, kept in jealous seclusion by the priests and nobles, a mystery of mysteries. The bringing of the meaning of this mystery to the people was to put in their hands a power which would lift them from a position of inferiority to that of mastery. And just here lies the epic greatness of Moses' work.

We have been apt to think that it was Moses who discovered the Principles of the "I AM"; possibly we have been taught to think so; but it has always been "the ultimate center of all the religions of antiquity. It could not be otherwise, for it was the only ultimate conclusion to which thinkers could come, but these were sages, priests, philosophers, men of education and leisure. This final deduction was beyond the reach of the toiling multitudes, whose energies had to be devoted to the earning of their daily bread; still it was impossible for these

thinkers who had arrived at great knowledge to pass over the multitudes without allowing them at least a few crumbs from their table. The true recognition of Self must always carry with it the purpose of helping others to acquire it also; it does not necessarily imply the immediate perception of the best means of doing so, hence throughout antiquity we find an inner religion, the Supreme Mysteries for the Initiated few, and an outer religion, for the most part idolatrous, for the people."—*Troward*.

Moses' great work was therefore, a kind of democratization of religion, "in building up a nation independent of time and country, deriving its solidarity from its recognition of the Principle of the One, its national being based upon its expanding realization of the great central Truth and to the guarding and developing of that Truth, this nation must be consecrated; and in the enslaved but not subdued Children of Israel—Moses found ready to hand the material which he needed. For these ere while wanderers had brought with them a simple monotheistic creed, a belief in the God of Abraham and Isaac and Jacob, which vaguely though it might be, already touched the threshold of the sacred mystery, which four hundred years in Egypt had not extinguished, however it may have obscured the great tradition."—*Kent*.

The age of the Patriarchs ended with Joseph, and the duration of time between the emigration of Joseph's brethren and their flight from Egypt under Moses, is a question of surmise rather than of fact, as no trace of them has been found in Egyptian papyrus; and were the determination left to native record we would have no knowledge whatsoever of their stay there. "However, a stele found in 1896 by Flinders Petrie seems to have established the fact that the Egyptians under the reign of Menepthah about 1300 . . . B. C., devastated the territory of "Isirall" and chastised several cities of Canaan; names of tribes resembling Joseph-El and Jacob-El (Isphal and Ishbel)—figure on the lists of Thotmes III as having lived in Palestine. These Josephites and Jacobites were Bedouins who could have been pushed by famine into Egypt, well-received there and then repulsed."—*Salomon Reinach*.

Whether Joseph lived in the period of the Hyskos Kings, as was formerly believed, or in the days of Amen Hotep III or IV, makes little or no difference, for scholars are fairly certain that he settled his dependants in the Biblical land of Goshen, east of the Nile Delta, and that Ramses II, who reigned about 1590 B. C., was the Pharaoh of the oppression."—*Kent*.

However it may have been, they lived long enough in the land, prosperous at first, ultimately enslaved, to become mighty in numbers and "to profit in many ways by their sojourn in Egypt. Although they appear to have largely retained their nomadic habits and traditions, and to have maintained their connection with the neighboring tribes of Palestine and the desert, they must have been influenced by the

civilization of Egypt, and that influence appears to have been material rather than religious. Living near the eastern frontier, they had ample opportunity to study Egyptian methods of warfare and military equipment. To a certain degree they would also acquire a knowledge of the arts of agriculture as practiced by the Egyptians. Under the rule of the great Rameses II they were strongly affected even though against their wills, by the highly organized social and political systems, which then bound together all the peoples in the land of the Nile. The influence which appears to have left the deepest impression upon them was, however, their reaction against the customs and religious ideas of their hated oppressors. The oppression itself also tended to bind together by the common bond of suffering, the various clans who later under the leadership of Moses sought freedom and deliverance in the wilderness. Their suffering and need, thus prepared the way for the work of Moses and the birth of the Hebrew Nation."—*Kent*.

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THE PAST AND THE FUTURE

I fling my past behind me, like a robe
Worn threadbare in the seams and out of date.
I have outgrown it. Wherefore should I weep
And dwell upon its beauty, and its dyes
Of Oriental splendor, or complain
That I must needs discard it? I can weave
Upon the shuttles of the future years
A fabric far more durable. Subdued
It may be, in the blending of its hues,
Where sombre shades commingle, yet the gleam
Of golden warp shall shoot it through and through
While over all a fadeless lustre lies;
And starred with gems made out of crystallized tears,
My new robe shall be richer than the old.

—*Ella Wheeler Wilcox*.

LIVING IN PRINCIPLE

There is a certain fascination about living according to Principle; it makes life most interesting. The more we delve and learn and practice the greater the desire to continue to delve deeper and deeper, that we may bring to light the wonders in store for us.

It means great spiritual uplift, deep inner satisfaction and peace, and the ever-increasing urge to go on and on. It might be termed "Divine curiosity."

It is wonderful to know that we never lose interest. The urge of the Spirit impels us to go on from glory to glory throughout all eternity.

Progress, growth, is the Law of Life, and Life never ends.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. I Cor. 2:9.

If I wish to become a Master in life, I must know Truth and live Truth.—*Nona L. Brooks*.

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